

לעילוי נשמת ר' אברהם יוסף שמואל אלתר בן ר' טובי ז"ל ורעייתו רישיא רחל בת ר' אברהם שלמה ע"ה



שבת קודש פרשת שמיני – פרשת פרה

Shabbos Parshas Shemini - Parshas Parah

כ"ב אדר שני תשס"ח - March 29, 2008

הדלקת נרות שבת – 6:59 (Monsey, NY)	מנחה גדולה / שבת – 1:33
זמן קריאת שמע/מ"א – 9:17	שקיעה של יום השבת – 7:19
זמן קריאת שמע/הג"א – 9:53	צאת הכוכבים / מעריב – 8:09
סוף זמן התפילה / להג"א – 10:55	צאתה"כ / לשיטת רבינו תם – 8:31

מאת הרב שלום פערל שליט"א
נ"נ ביישיבת הגר"צ קושלבסקי

מאצרותיו של המגיד

בקרבי אקדש ועל פני כל העם אכבד וידם אהרן וגו' (יג-)

וזה מלמדנו שעלינו לבטל שכלנו לה, וכדי לסמל דבר זה שותים יין שעל"ז מיטשטש השכל. ולכן גם השיעור הוא, "עד דלא ידע בין ארור המן לברוך מרדכי", היינו שמבטל שכלו, מכוח הבנתו שגם "ארור המן" - גזירתו הרעה, גרמה להטבה עצומה - "ברוך מרדכי", עד שאינו רוצה לקלל המן אלא אדרבה לברך אותו על שגרם לנו הטבה עצומה (ע' בהקדמת המגילת סתרים).

ולפי"ז נוכל לבאר מדוע זכה דוקא לפרשת "שתוי יין", שהרי שכרו הוא על ששתק וביטל שכלו לה, ולכן קיבל הדיבור של "שתוי יין", שמסמלת ביטול שכל האדם לה. וזה ג"כ הענין של "פרה אדומה" שאנו קורין השבת, שהיא "חק", וכמו שכתוב עליו "זאת חוקת התורה", ועליה אמרו חז"ל "אמר הקב"ה, חקה חקתך, גזירה גזרתי וכו'" (במדבר רבה י"ט א), היינו שענינו ללמדנו לבטל שכלנו לה.

ולכן גם נרמזו בו הגלויות והצרות שאנו סובלים מהם, וכמבואר בפסיקתא רבתי (י"ד), "פרה זו מצרים, אדומה זו בבל, תמימה זו מדג, אשר אין בה מום - זו מלכות יון, אשר לא עלה עליה עול - זו אדום וכו'", שגם הם נחשבים חוקים, ואין אנו מבינים תועלתם, ולכן עלינו לסבול הכל באהבה, ולבטל שכלנו לשכל העליון, ולהאמין שלעתיד לבוא יתברר שהכל לטובה עצומה, וכדאיתא בפסחים (נ): "אמר רבי אחא בר חנינא, לא כעולם הזה העולם הבא וכו' לעולם הבא כולו הטובה ממנו", וכמו שהתברר בימיאחשוורוש.

פ"רש"י "קיבל שכר על שתיקתו, ומה שכר קיבל, שנתייחד עמו הדיבור, שנאמר לו לבדו פרשת שתוי יין". בגור אריה מבאר, שהוקשה לרש"י, מדוע צריך לכתוב "ידם אהרן", הלא מובן מאליו, כיון שלא כתוב שענה למשה, ששתק, ותיירץ, שנכתב ללמדנו שקיבל שכר על שתיקתו. וממשיך ומבאר שקיבל דוקא שכר זה, במידה כנגד מידה, שהוא נמנע מדבור, לכן זכה שיתייחד עמו הדיבור. ועדיין קשה מדוע זכה דוקא בפרשת "שתוי יין"?

ויש ליישב בהקדם המבואר בגמרא (מגילה ז): "אמר רבא, מיחייב איניש לבסומי בפוריא, עד דלא ידע בין ארור המן לברוך מרדכי", ובמגילת סתרים מקשה (לבעל נתיבות המשפט, בהקדמה) מדוע נבחר ענין זה, לקבוע על פיו שיעור שתיית יין בפורים?

כשמתבוננים בסיפור של נס פורים, רואים שמה שהיה נראה כרע מוחלט, היינו הגזירה של המן, מתברר שהיא גרמה לטובה עצומה, להחזיר ישראל למוטב ולקבלת התורה באהבה, וכמבואר בגמרא (שם י"ד): "גדולה הסרת טבעת יותר מארבעים ושמונה נביאים ושבע נביאות, שכולן לא החזירו למוטב, ואילו הסרת טבעת החזירתו למוטב". הרי שגזירת המן גרמה לישראל לחזור בתשובה, ושיקבלו התורה באהבה, וכמבואר (שבת פח): "הדר קבלוה בימי אחשוורוש".

ולפי זה יש לבאר ענין שתיית יין בפורים, שהרי בפורים ראינו שמה שבשכלנו נתפס כרע מוחלט, התברר בסופו כהטבה עצומה,

לקחי חיים ודברי התעוררות
נסדרו עפ"י פרשיות השבוע

A SERIES IN HALACHAH
LIVING A "TORAH" DAY

Laws of Zmanim - Halachic Time Parameters - Cont.
Chatzos Layla - Halachic midnight.

Pesach Night - Korbon Pesach. On the two nights of the *Pesach sederim*, halachic midnight (12 clock hours after halachic midday) is crucially relevant. The two great *Tannaim*, Rabbi Akivah and Rabbi Elazar ben Azarya, disagree as to when one can eat the *Korbon Pesach* (1). The former holds that it can be eaten all night while the latter interprets certain *posukim* to limit the eating till midnight, the time of the final plague of smiting the first born of the Egyptians). The **Ramba'm** rules like R' Akivah and **Rabbeinu Chananel** rules like R' Elazar ben Azarya. Some *Poskim* hold that even according to R' Akiva there is a rabbinical decree to finish the קרבן פסח before midnight (2). **Matza, Maror and the Four Cups of Wine.** *Matza* and *Maror* are mentioned in the same *posuk* as *Korbon Pesach* (3) and therefore have the same time parameters, both in the starting and ending times. Even now when the *mitzvah* of *Maror* is only a rabbinic *mitzvah*, the law does not change. Similarly, the 4 cups of wine - **1. Kiddush 2. Haggadah 3. Bentsching 4. Hallel** - are also time bound. Since the *Korbon Pesach* had to be eaten at night (they could not make early *Yom Tov* to eat it earlier), so too, we cannot make early *Yom Tov* and make *Kiddush* (first of the 4 cups) before nightfall (4). **The Deadline for Matza.** As mentioned previously, there are two opinions as to the deadline of eating *Korbon Pesach*.

- (1) ברכות ט. עיין ביאור הלכה תעו"א שמביא כל השיטות (3) שמות יבח
- (4) משנה ברורה תעב"ד (5) ביאור הלכה תעו"א (6) שו"ת משכנות יעקב קנ"ו
- (7) אורח תעו"א (8) מנהגי חתם סופר (9) אורח תעו"א

הוא היה אימר ...

R' Shlomo Ephraim Luntzitz ZT"l (Kli Yakar) would say:

"Why do the *posukim* describing non-kosher animals, such as the rabbit or the swine, begin with what would seemingly make them kosher, and only afterwards list what distinguishes them as unclean? Moreover, the *Torah* cites their signs of purity as the reason for their not being kosher! The answer is that these "kosher" signs actually add to their spiritual impurity; one must be especially careful precisely because of them. For the most dangerous trait of all is hypocrisy, when impurity tries to pass itself off as purity."

R' Shamshon Raphael Hirsch ZT"l would say:

In *Pirkei Avos*, we learn: 'He who does not study (*Torah*) is deserving of death.' (איג). *Chazal* are teaching us that one who neglects *Torah* study, neglects to acquaint himself with the tasks for which he was given life and to acquire the skills and knowledge necessary for their fulfillment."

A Wise Man would say:

"The cynic is his own worst enemy. It requires far less skill to run a wrecking company than it does to be an architect."

מאת מו"ה ברוך הירשפלד שליט"א
רב דקדוק אהבת ישראל, קליבלנד הייטס

WEEKLY CHIZUK # 74
As we begin to count down to *Pesach*, one of the necessary but often overlooked preparations is to prepare appropriate words of *Torah* for the *Sederim*, *Yom Tov* and *Chol Hamoed* meals.

ז"ל MAZEL TOV TO MR & MRS MOSHE MENDLOWITZ ON THE BAR MITZVAH OF THEIR SON NACHMI
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of years of Spanish nobility, were unwilling to part with their previous lifestyle, refusing to become refugees in a foreign country and went “underground” in their religious observance. Of course, the danger was omni-present and many of these outwardly “Christian” families were betrayed and imprisoned, tortured and barbarically terminated. In some cases, they were able to escape with nothing more than the shirts on their backs, but more often than not, these “Marranos” either assimilated into their surroundings or were caught and killed.

One man, a well-respected physician whose family had survived for hundreds of years under false pretenses, managed a daring and remarkable escape for himself and his family. Dr. Samuel Nunez owned a large and rolling estate off the banks of the Tagus River. He was influential and well-connected with the elite of Portuguese high society and his business and social ventures thrived. He displayed his devoutness to the Church by attending services regularly and even sent members of his family to study theology under the tutelage of Catholic priests. No one would have suspected that the honorable Nunez family was anything other than what they were purported to be, except for the tiny circle of relatives who knew the real truth; the Family Nunez were secret Marranos, and had been for close to three hundred years.

It took a great deal of clever maneuvering, misinformation and plain old acting, to persevere in their Jewish observance and customs, but after so many generations of guarding the family secret, managing to survive and thrive in Portuguese society, they thought they were impervious to the raging Inquisition that ensnared so many of their co-religionists. Lapses in their usual vigilance led to a pall of suspicion cast upon the family name and it wasn’t long before the dreaded agents of the Inquisition were intensifying their investigation.

Thankfully, the Nunez good name came in handy and one of Samuel’s acquaintances in the Church hierarchy “slipped” and privately informed him that he and his family were next on the list of the Inquisition’s major “catches.” In the late eighteenth century, there weren’t many Marranos left in Portugal to be caught, so when the Church did snare some, they made a great show of dealing with the infidels appropriately.

Samuel sprang into action. In days, he managed to liquidate many of his prized possessions into cash and precious stones. Then he announced that he was hosting a grand banquet to be attended by the elite of Portuguese society. It was the talk of town and no one would think of missing it. At the ball, Samuel and his wife maintained their composure and even played the part of gracious hosts, walking around and socializing with the guests. Unbeknownst to them, Samuel had previously arranged with the captain of an English schooner to stand out in the bay, and at the appointed time to whisk them away from Portugal. So in the midst of the fiesta, the drinking and eating and merrymaking, the entire Nunez family slipped out, gathering as much cash, silver and jewelry as they could easily carry, and boarded the ship. In a flash, and to the shock of the party guests who were watching from the Nunez veranda, the schooner shot out and carried them to London and to safety. From there they emigrated to the United States in 1788 and continued practicing their Jewish faith openly.

משל למאן חדר דומא

זאת החזיר כי מפריס פרסה הוא טמא הוא לכם וגו' (יא-ו)

משל: At a gathering in Vilna on behalf of a number of important issues plaguing the various Jewish communities, the holy **Chofetz Chaim ZT”L** was asked to address the audience. In his inimitable way, he began to rail against the evils of slander and *Lashon Hara*. He described in great detail how gruesome a sin it is and how impure one’s soul becomes when relaying slander against another, At one point, he declared emotionally, “*Lashon Hara* is like eating *Chazer Treif* (pig)!”

Just then, the great Rov of Vilna, **R’ Chaim Ozer Grodzenski ZT”L** stood up and requested that the Chofetz Chaim retract his last statement. He explained

his unusual request this way: “I am afraid that if word gets out that the sin of *Lashon Hara* is equal to eating *treif* (non-kosher), rather than lessen the amount of *Lashon Hara* being spoken, it will have the opposite effect, and lessen the severity of the prohibition of eating *Chazer Treif* in people’s eyes!”

במשל: This is the way people look at things. Although they might know that something is forbidden and they wouldn’t consider committing a sin, yet, if they can in some way justify their actions and rationalize that what they are doing is not as bad as they thought, they might reconsider committing the sin. We must be vigilant not to fall prey to such wayward thinking.

הוא אשר דבר ה' ... בקרבי אקדש ועל פני כל העם אכבד יודם אהרן וגו' (ג-ו)

TORAH GEMS

להבדיל בין הטמא ובין הטהור ובין החיה הנאכלת ... אשר לא תאכל

In the aftermath of the tragic deaths of the two sons of *Aharon Hakohen*, the *Torah* recounts how Aharon accepted *Hashem’s* decree with silence. Rashi explains that he remained silent, an extremely difficult feat for any father to accomplish, and was consequently rewarded for his silence by having *Hashem* address him directly, and not through his brother Moshe. Aharon’s response to tragedy, his ability to contain himself, and to accept the צידוק הדין (*Righteousness of the Judgment*) is a lesson for us all to absorb.

The *gemara* (ברכות סג.) tells us: “Whoever associates the Name of Heaven with his suffering will have his sustenance doubled.” The *meforshim* explain that this is brought about by pronouncing the special blessing “ברוך דיין האמת” - “*Blessed is the true Judge*” when evil occurs or when davening to *Hashem* for mercy. Why would one receive a “double reward” for associating the name of *Hashem* with his suffering?

R’ Chaim Volozhiner ZT”L (Nefesh HaChaim) explains that in effect, one is rewarded “מדה כנגד מדה” - “*measure for measure*” since he is seeking to remove the double suffering he has inflicted upon the Almighty. When a Jew sins, he causes *Hashem* double pain. First, by sinning he inflicts injury upon himself, which causes pain to our Father in Heaven. Secondly, he must now be punished so that his suffering will atone for his sin. This, too, causes *Hashem* sorrow and anguish. Thus, when a Jew davens for mercy, his primary concern should not be to alleviate his personal woes, but to remove the pain he has caused the *Ribono Shel Olam*. If that becomes his primary purpose for *Tefillah*, then certainly, he will have his sustenance doubled, “measure for measure.”

מעשה אבות ... סימן לבנים

והתקדשתם והייתם קדשים כי קדוש אני ולא תטמאו את נפשתיכם וכו' (יא-מד)

The “Golden Era” of Jewish life in Spain and Portugal in the early centuries of the previous millenium, was one of the most glorious and productive periods in Jewish history, a shining beacon of light during the long and darkened exile. Many of our greatest *Gedolim*, trailblazers in every area of *Torah* scholarship, lived and blossomed during those illustrious years, including the **Ramb”am, Ramb”an, Ro”sh, Ritv”a**, and many, many others. Unfortunately, this magnificent epoch came to a disastrous and murderous end, when the Christian Church began enacting laws against practicing anything but the Christian religion, ending cataclysmically with the brutal tortures and Autodafes of the terrible “Inquisition.” Hundreds of thousands of Spanish and Portuguese Jews were forced to relocate, and many did establishing *kehillos* in Amsterdam, Germany and even the newly formed American colonies. However, many of the wealthy Jewish families, whose lineages spanned hundreds

The **Ramba”m** lays down a general, if not inclusive and ultra-important principle, with regard to kosher and non-kosher animals: “*If an unclean animal has an offspring resembling a clean animal, even if it has cloven hoofs and does chew its cud, and completely resembles an ox or a sheep, it is forbidden for consumption. The rule is that the offspring of an unclean animal is unclean, and the offspring of a clean animal is clean.*” (הל' מאכלות אסורות א:ה) This ruling is based on the words of the *gemara*: “*That which goes forth from the tamei (unclean) is tamei and that which goes forth from the tahor (clean) is tahor.*” (בכורות ה:)

R’ Meir Shapiro ZT”L of Lublin points out that there are two exceptions to the above ruling; namely, milk and honey. Milk originates from the blood of an animal, as *Chazal* teach us (בכורות ו:) that the blood of the female becomes decomposed during the nursing period and it eventually turns into milk. Nevertheless, milk is still considered *Tahor* - clean, and worthy of consumption. Similarly honey, which is produced from the “unclean” bee, is nevertheless deemed “clean” and permitted to be eaten.

Based on this, the Lubliner Rov declares that the title (כ-כד) - “*Land flowing with milk and honey*” that the *Torah* attributes to *Eretz Yisroel* is not simply an adjective extolling the land in general terms, but rather it is a perfectly suited description of its virtues. Just as milk and honey have the peculiar distinction of being “clean” although derived from that which is “unclean,” so too, the Land of Israel is imbued with the characteristic of transforming that which is “unclean” - an idolatrous nation emerging from the depths of impurity, into that which is “clean.”